itself again in three terms of its essential nature,—
self, conscious being or spirit, and God or the
Divine Being. The Indian terms are more
satisfactory,—Brahman the Reality is Atman,
Purusha, Ishwara; tor these terms grew from a root
of Intuition and, while they have a comprehensive
preciseness, are capable of a plastic application
which avoids both vagueness in the use and the
rigid snare of a too limiting intellectual concept.
The Supreme Brahman is that which in Western
metaphysics is called the Absolute: but Brahman
is at the same time the omnipresent Reality in
which all that is relative exists as its forms or its
movements; this is an Absolute which takes all
relativities in its embrace. The Upanishads affirm
, that all this is the Brahman; Mind is Brahman,
Life is Brahman, Matter is Brahman; addressing
Vayu, the Lord of Air, of Life, it is said "0 Vayu,
thou art manifest Brahman"; and, pointing to man
and beast and bird and insect, each separately is
identified with the One,—"0 Brahman, thou art
this old man and boy and girl, this bird, this
insect." Brahman is the Consciousness that knows
itself in all that exists; Brahman is the Force that

sustains the power of God and Titan and Demon,
the Force that acts in man and animal and the
forms and energies of Nature; Brahman is the
Ananda, the secret Bliss of existence which is the
ether of our being and without which none could
breathe or live. Brahman is the inner Soul in all;
it has taken a form in correspondence with each